

ON PHRASEOLOGICAL SYNONYMS IN SAKHA

О ФРАЗЕОЛОГИЧЕСКИХ СИНОНИМАХ ЯКУТСКОГО ЯЗЫКА

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ABSTRACT

This article considers phraseological synonyms (synonymous idioms) in the Yakut language and the way they are rendered in lexicographic and phraseographic sources. An attempt is undertaken to establish criterial differences between synonyms and variants. Synonymous idioms are divided into lexico-grammatical classes and phraseosemantic groups.

Keywords: Yakut Language, Phraseology, Idiom, Lexico-Grammatical Classes, Synonym, Variant, Synonymic Rows.

АННОТАЦИЯ

В статье рассматриваются фразеологические синонимы якутского языка, отражение фразеологической синонимии в лексикографических и фразеографических источниках. Предпринимается попытка установить различие между синонимами и вариантами. Фразеологические синонимы распределяются по лексико-грамматическим разрядам и фразеосемантическим группам.

Ключевые Слова: Якутский Язык, Фразеология, Фразеологизм, Лексико-Грамматические Разряды, Синоним, Вариант, Синонимический Ряд.

ÖZET

Makalede deyim ve dil sözlüğü kaynaklarında olan Yakutça'nın eşanlamları tetkik edilmiştir. Eşanlamlar ve varyantlar arasındaki farklılıklar üzerinde çalışılmıştır. Deyimler eşanlamları deyimsemantik grup ve dil-grammer sınıfı olarak ayrılmıştır.

Anahtar Kelimeler: Yakut Dili, Deyimler, Dil, Gramer Sınıfları, Eşanlamlar, Varyant, Eşanlam Sırası.

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At the modern stage of development of phraseology, the problem of semantics – specificity of the meaning, structure of the meaning, paradigmatic and syntagmatic properties of meanings etc. remains in the focus of attention of linguists. One of these issues includes synonymy of phraseological units, or idioms.

A study of synonymous idioms has a half-century history and is mainly based on theoretical assumptions which relate to lexical synonyms as a result of the common nature of linguistic synonymy in general. Thus, synonymic relations in the field of phraseology were studied by A. V. Kunin with respect to English, I. I. Chernysheva (German), A. G. Nazarian (French), V. P. Zhukov, N. M. Shansky, M. I. Sidorenko, V. T. Shklyarov (Russian) among others. The problem of phraseological synonymy also attracted attention scholars working on Turkic languages (Z. G. Uraksin, R. A. Ayupova and others).

Yakut is very rich in synonyms, including idioms. The first to pay attention to the issue of synonymy and variability of idioms were lexicographers and compilers of collections. A keen connoisseur and scholar of the Yakut language A. E. Kulakovsky recorded idioms in addition to other types of data and included them in his collection “Yakut proverbs and sayings” (Kulakovsky, 1979). Each entry in Kulakovsky’s “Collection” includes additional information about idioms. Thus, listed after a note *tejn*. “cf.” (compare) are semantically close, comparable analogues¹:

(1) tah-ttan kiir-bit taas ytys, tuora-ttan kiir-bit tuos ulluŋax

outside-poss.3.abl enter-ppart stone palm, outside-poss.3.abl enter-ppart bark foot

‘a stranger, an outsider who wriggled himself into the trust of the owner of the house, from whom nothing good will come to the members of the household. Usually it’s distant relatives, a housekeeper, a concubine-prisoner, unwed woman’

Cf. timir ilii (iron hand), kītaŋas iīīs (pincers palm) (YPP, 1979: 177).

Sometimes an idiom is followed by the remark *analogous*:

(2) muŋxa-tīn xaraŋ-a keŋee-bit kihi

seine-poss.3.gen mesh-poss.3 widen-ppart person

‘a worldly-wise, experienced person, old hand at doing something’ (YPP, 1979: 151)

analogous kulгааҕа-xaraҕа keŋeebit kihi ‘a worldly-wise person who is no longer interested in trifles and small matters’; *lit.* a person with widened ears and eyes (YPP, 1979: 137).

In some cases a remark *kōr* ‘see’ is used to show variants: taraax ien-nee-bit [comb lower.back-vblz-ppart] *see* kulugur kulгаахтаабыт [elongated/hanging ear-vblz-ppart] ‘treat someone cruelly *lit.* he gave him a striped back and dog ears’ (YPP, 1979: 176).

¹ The following abbreviations were used: 1/2/3 – first/second/third person; abl – ablative case; acc – accusative case; ag.nmlz – agentive nominalizer; aor – aorist; caus – causative; cvb – converb; dat – dative case; exist.cop – existential copula *baar*; fpart – future participle -ĪAX; gen – genitive case; inf – infinitive; instrum – instrumental case; neg – negation; neg.cop – negative copula *suox*; pass – passive; past – past tense marker –DI; pl – plural; poss – possessive; ppart – past participle – BĪT; refl – reflexive; sg – singular; sim – similitive; v.aux – auxiliary verb; vblz – verbalizer.

In the «Dictionary of the Yakut language» E. K. Pekarsky made use of the equals sign: *süreğ-im ayax-par tağīs-ta* [heart-poss.1sg mouth-poss.1sg.dat rise-past.3] (= *süreğ-im xayīn-na* [heart-poss.1sg break-past.3]) ‘I was frightened’, *ayağ-a suox kihi* [mouth-poss.3 neg.cop person] (= *calaa-ta suox kihi* [appropriateness-poss.3 neg.cop person]) ‘a blabbering idle person’ (SYY, 1959: 56).

In the «Russian-Yakut dictionary» edited by P. S. Afanasjev Russian idioms are given along with a list of corresponding equivalents in the form of synonymical collocations such as e.g. *собственной персоной* *чрон.* ‘in his own person, by himself’ (RYS, 1968: 419); *битый час* ‘long hour, in an hour’ (RYS, 1968: 38).

The compilers of dictionaries also quite often practice the method of distant reference in order to compare phraseological synonyms, idioms with close meaning and phraseological variants. For these purposes they use remarks *tejn.* / *cf.* and *kör* / *see* as in: *buor ayax* [soil mouth] ‘glutton, thief (*cf.* *xara beles* [black throat])’ (SYY, 1959: 56). Here we can see that Pekarsky, the author behind the Dictionary of the Yakut language (SYY), uses the remark *tejn.* / *cf.* in order to refer to a separate vocabulary entry *xara beles* [black throat] ‘miser, thief’ (SYY, 1959: 428) so that the reader can compare for himself or herself the two idioms. In other dictionaries we can also find similar references to separate vocabulary entries such as *cf.* and *see*. The dictionary entries cited below exemplify the entry which makes a reference to another entry either either with the help of the remark *cf.* or *see* (the a-examples) and the distant reference entry itself (the b-examples).

(3) a. *ayağ-īn bul-un-ar* / mouth-poss.3.acc find-refl-aor
‘he is capable of providing for his own food’; *cf.* *ayağīn iitter* / (PhSYY, 1974:15)

b. *ayağ-īn iit-t-er* / mouth-poss.3.acc nurture-refl-aor
‘provide for ones food’ (PhSYY, 1974:15)

(4) a. *kūn nakaah-a* / sun punishment-poss.3
‘suffering, pain, misery’; *cf.* *taṅara nakaaha* (PhSYY, 1974: 49)

b. *taṅara nakaah-a* / god punishment-poss.3
‘great pain, suffering’ (PhSYY, 1974: 83)

(5) a. *omurd-un abyraxtan-ar* / mouthful-poss.3.acc mend-refl-aor
dial. ‘about someone who likes to exaggerate, make up stories, tell lies’
cf. *soluurçağa xamnīr* (KSYY, 1979: 203)

b. *soluurçağ-a xamn-īr* / kettle-poss.3 move-aor
‘he is lying, he is being evasive’ (KSYY, 1979: 207)

(6) a. *uyulğa-ta īstan-ar* / stamina-poss.3 jump-aor
‘said about someone who is greatly disturbed, agitated’
see *uyulğata xamsīr (kötör)* (KTSYY, 1994: 213)

b. *uyulğa-ta xams-īr (köt-ör)* / stamina-poss.3 move-aor (fly-aor)
‘said about someone who is greatly disturbed, agitated’ (KTSYY, 1994: 213)

(7) *xol-o ah-yll-ar* / arm-poss.3 open-pass-aor

‘said about someone who starts slowly, without making much effort but later gains momentum and finishes victoriously’; *see* xonnoġ-o ah-yll-ar / underarm open-pass-aor (same meaning) (KTSYY, 1994: 232)

In A. G. Nelunov’s “Yakut-Russian phraseological dictionary” (YRFS) as well as in the multiple volume “Explanatory dictionary of the Yakut language” (TSYY) (in progress) the reference remark *teġn.* / *cf.* is used after an idiom is given a translation, in order to line up other idioms which are close semantically or which are synonyms. The following can be provided as an illustrative example: eġiriy-iex ikki ardīgar [inhale-fpart two between] ‘very quickly, in the twinkling of an eye’; *cf.* kör-ön bar-an ċipċilīy-īax beteree öttüger (ikki ardīgar) [see-cvb v.aux-cvb blink-fpart front before (two between)]; kör-üöx beteree öttüger [see-fpart front before]; körüöx ikki ardīgar; ċipċilīy-īax beteree öttüger (ikki ardīgar); ċipċilīy-īax innine [blink-fpart before]; ċipċilīy-īax tügene [blink-fpart in.the.moment]; et-iex beteree öttüne [say-fpart front before]; etiex tügene [say-fpart in.the.moment]; etiex türgeninen (tügene) [say-fpart quick-instrum (quick-poss.3)]; <et-en bar-an> eġiriy-iex beteree öttüger [say-cvb v.aux-cvb front before] (YRFS, 2002: 394). Another example is taken from the Explanatory dictionary of the Yakut language: battaġ-a maŋxay-īar dieri [hair-poss.3 turn.grey-fpart.dat until] ‘until one’s hair turns grey (usually said about someone who didn’t become mature even at old age)’ (TSYY, 2005: 270), *cf.* biġig-īn biġa üktüör dieri [beard-poss.3.acc right.on step-fpart-dat until] ‘until ripe old age (lit. until he steps right on his beard)’ (TSYY, 2005: 790).

In the Explanatory dictionary of the Yakut language equivalent synonyms are accompanied by the note *dien kurduk* ‘like, similar to, same as’. This is shown in (8). On the other hand, phraseological variants are accompanied by the note *cm.* / *see* as given in (9).

(8) uot aan-yttan – xara aanyttan *dien kurduk*

fire door-poss.3.abl – black door-poss.3.abl *similar to*

xara aanyttan ‘from the very beginning; at the first acquaintance; right away, immediately’

(TSYY, 2004: 163)

(9) biir munnuk-ka īk *cm.* munnukka īk

one corner-dat push *see* corner-dat push

‘corner someone, push firmly against the wall’ (YRFS, 2002: 21)

öl-ör doġor-um *cm.* ölöṛ atah-īm

die-aor friend-poss.1sg *see* die-aor friend-poss.1sg

‘best friend, bosom friend’ (YRFS, 2002: 394)

ayax-xa ber-der-bit kurduk *cm.* ayax-xa as-tar-bīt kurduk

mouth-dat give-caus-ppart like *see* mouth-dat push-caus-ppart like

‘lose speech’ (TSYY, 2004:323).

The analysis of lexicographic and phraseographic sources shows that the compilers collected and recorded fairly extensive material which will serve as a reliable basis for the systematic analysis of the phenomenon of phraseological synonymy in the Yakut language and its proper differentiation from a similar phenomenon, namely, phraseological variation.

Scholarly works devoted specifically to the study of synonymous idioms in Yakut are lacking. Some particular issues relating to the synonymy of phraseological units were touched upon by A. G. Nelunov and L. M. Gotovtseva. A. G. Nelunov, when analyzing verbal idioms in Yakut, considers their synonymy as well. He notes that phraseological synonymy in Yakut is highly developed and forms whole synonymic rows (Nelunov, 1980: 64). Thus, a synonymic row of verbal idioms denoting the notion “to die” includes 30 items. Having considered specific properties of Yakut synonymous idioms, he states that the uniqueness of phraseological synonymy lies in the fact that even those idioms whose lexical composition partially overlaps can be synonymous to each other, for example, *kördöbütün bier* ‘give what he asked for’, *nuormatın bier* ‘give his norm’, *üöreten bier* ‘give him some teaching’ with the meaning ‘teach a bitter lesson’.

Comparing Yakut somatic idioms with their German analogues, L. M. Gotovtseva notes that idioms which have an identical or close meaning but diverge in their lexical composition and which are characterized either by total difference or approximate similarity of their imagery are encountered more frequently in the languages under consideration. The structure and stylistic coloring of comparable items may be similar or different. The author refers to such idioms as interlingual (Gotovtseva, 1994: 86-87).

The goal of this article is to provide a description of synonymic relations among Yakut idioms. To reach this goal, the following tasks must be achieved:

- 1) identify a corpus consisting of groups of Yakut synonymous idioms;
- 2) consider the rendering of phraseological synonymy in lexicographic and phraseographic sources;
- 3) study the problem of differentiating phraseological variants from phraseological synonyms.
- 4) systematize phraseological synonyms according to lexico-grammatical categories and according to a thematic principle;

Understood under idioms are “separately formed stable collocations of words belonging to different structural types, having unique compatibility of components, whose meaning emerges as a result of the semantic transformation of the combined components” (Chernysheva, 1970: 38). Thus, the main criterion of differentiating idioms from non-idiomatic combinations of words is the semantic transformation which took place in an idiom.

Synonyms, in our understanding, are idioms which express the same notion, belong to the same word category but differ from each other either by meaning connotations or by emotional stylistic coloring or by both of these simultaneously.

In the pioneering works on phraseological synonyms (Apresian 1956; Uraksin 1966) one of the main criteria for defining synonymous idioms was the principle of their interchangeability. This criterion was criticized as contradicting the basic functions of synonymous idioms which are built, as a rule, upon different images.

The differentiation of phraseological synonyms from phraseological variants was facilitated by research on the issue of image as directly linked to these notions (Chernysheva, 1970; Nazarian, 1976). The most common point of view on this question can be generalized as follows: phraseological synonyms can denote the same or close notions with the help of different images whereas the presence of the same or close images is a

peculiar feature of phraseological variants. The idiom *ölör atahīm* ‘best friend (lit. dying friend)’ has a lexical variant *ölör dođorum* ‘best friend (lit. dying friend)’, both idioms meaning ‘best friend, bosom friend, buddy’. Variants of idioms have the same collocability, occurrence and usage:

(10) Bu caxtar min ölör atahīm.

this woman I best friend-poss.1sg

‘This woman is my bosom friend’ (Pekarsky, 1959: 1934).

(11) Vitya bihikki saas-tyy-byt uonna ölör dođor-duu-but.

Vitya we.both age-sim-1pl and best friend-sim-1pl

‘Vitya and me are the same age and best friends’ (Xotugu Sulus, 1974: 57).

Since in the examples just cited the interchangeable components *atas* ‘friend, fellow, pal’ and *dođor* ‘friend’ are equivalent synonyms, the variants can substitute for each other in contexts given above without losing any meaning connotations. In terms of frequency the variant *ölör atahīm* surpasses the other variant *ölör dođorum*. These idioms have a close semantic relative *uu testi-bet dođor-duu-lar* [water leak-neg.aor friend-sim-pl] ‘friends as thick as thieves; lit. such friends that water cannot leak between them’.

Idiom-internal variation and semantic identity cannot be confused with each other when the idioms under consideration have different components but do have some degree of componential similarity (Yuzdova, 2009: 167). For instance, Yakut has two substantive idioms, in other words, idioms naming nouns (humans): *öl-ör ih-eeççi* [die-aor drink-ag.nmlz] ‘someone who drinks himself unconscious, inveterate drinker, alcoholic’ (Pekarsky, 1959: 1934); heavy drinker, sot, drunkard’ (TSYY, 2006: 780) and *buor iheeççi* [soil/earthen drinker] ‘heavy drinker, drunkard, regular/habitual drinker’ (TSYY, 2005: 541). N. S. Grigoriev’s Phraseological dictionary of the Yakut languages gives these idioms as variants but from our point of view they are synonyms and not variants. According to N. S. Grigoriev, *ölör (buor) iheeççi* denotes someone who has taken up the habit of heavy drinking, developed a dependency on alcohol and can eventually die from alcoholism’ (FSYY, 1974: 64-65). The meaning of *ölör iheeççi* is given in the Explanatory dictionary as ‘someone who drinks to the point of being unconscious, losing all consciousness, who can die from drinking’. The meaning of *buor iheeççi* in that same dictionary is explained as ‘a person who lost his human appearance while chasing alcohol’. Thus, we can say that different images underlie these idioms and therefore they should be considered synonyms.

(12) Onnoođor ölör iheeççini emt-iil-ler.

even dying drinker cure-aor-pl

‘They can cure even an alcoholic’ (TSYY, 2006: 780).

(13) By haas aaxpyttara böhöölekke 33 buor iheeççi baar suraxtaağa.

this.spring count-ppart-pl-3 village-dat 33 soil drinker exist.cop report-past.3

‘According to this spring’s counts 33 heavy drinkers were reported to live in the village’ (Yakovlev - Dalan, 1980: 187).

Synonymical relations can be entered by idioms which are etymologically derived from combinations of words, collocations as in (14) where (14a) and (14b) are synonyms.

(14)a. aan alcarxay
grand calamity
'a terrible disaster, misfortune'

b. aan-a suox alcarxay, ii-te suox ilcirkey
grand-poss.3 neg.cop calamity, belt-poss.3 neg.cop tatters
(folk.) 'a grand calamity'

Also it is quite often the case that phraseologisms derived from structures akin to full sentences as illustrated by the synonymous (a) and (b) examples in (15) and (16).

(15)a. Ih-iger bylas muostaax kiirbit
inside-poss.3.dat long horned entered
'become angered, come into a rage'

b. ih-e buh-ar
inside-poss.3 boil-aor
'experience anger, rage'

(16)a. sīt-sīmar taxsaaray 'maybe I will benefit from it (lit. smell-odor may come out of it)'

b. sīa siihibin 'probably I will benefit from it (lit. it looks like I will eat some fat)'

A synonymic row is built on the basis of common semantic character of two or more idioms. In Yakut a typical synonymic row consists of two members. Some synonymic rows include three or more members. The meanings of most members are complicated by additional emotional and stylistic shades, nuances. Therefore it is quite difficult to single out the dominant of any synonymic row. V. T. Shklyarov proposes to use as a dominant separate words and free phrases which he calls capital, for instance, **обманывать** [cheat.inf]: зубы заговаривать [cast spell on teeth] – втирать очки [rub eyeglasses] – водить за нос [lead by the nose] (Shklyarov 1964: 229-230).

Synonymy occurs in all lexical-grammatical classes of phraseologisms. Thus, we have synonymic rows formed by substantive idioms with a concrete meaning.

(17)A synonymic row of substantive idioms with the dominant meaning 'human(ity), mankind'

ikki ataxtaax	folk. 'having two legs'
ikki kulgaaxtaax	folk. 'having two ears'
ikki xaraxtaax	folk. 'having two eyes'
inninen sireydeex	folk. 'having a face in the front'
inçeҕey etteex	folk. 'having humid flesh'
ieҕeyer ikki ataxtaax	'having two flexible legs'

(18)A synonymic row of substantive idioms – zoonyms:

ürüŋ süürük 'white horses; lit. white racer'

ürüŋ tüüleex 'white horses; lit. having white fur'

bütey tuyaxtaax ‘horses; lit. having a whole hoof’

sīspay sielleex ‘horses; lit. having a long thick mane’

(19) A synonymic row of substantive idioms with an abstract meaning:

alban aat ‘great fame, wide popularity; lit. famous name’

suon surax ‘great fame; lit. thick rumor’

Omolloon oloḡo, Cergestey ihīaḡa ‘unexpected gain and good luck, a banquet, merry and extravagant life; lit. Omolloon’s life, Cergestey’s yhyakh’

olonxo oloḡo ‘rich prosperous life; lit. life as in the epos of olonkho’

Among adjectival idioms, in terms of their semantic content, one of the most frequently encountered groups is formed by idioms which denote human intellectual abilities, mostly negative ones. Shown in (20) is a row of synonymous idioms with the meaning ‘dunce, stupid person’.

(20) mas akaary / wood fool

maska bappat akaary / an utter fool who cannot fit into wood

aar akaary / sacred fool

aar dalay aargī / sacred deep dunce

xoy meyii / sheep brain

kilegir xarax / pop-eyed köppögör

murun / swollen nose kömürüö

meyii / porous bone brain kumax

meyii / sand brain

ular meyii / capercaillie brain

xonxo bas / hollow head

Other semantic groups of adjectival idioms denote human state, condition (*ölör itirik* ‘dead drunk’, *saax kurduk itirik* ‘drunk like manure’); corporal defects of humans (*taas cüley* ‘stone deaf’, *kulgaaḡar kuba saaxtaabūt* ‘tight of hearing; lit. a swan defecated in his ear’); negative characteristics of humans (*saatar sireye suox* ‘shameless, impudent; lit. without an ashamed face’, *sireye suox* ‘sassy, brazen; lit. without a face’; *taas sürex* ‘a callous, heartless, cruel person; lit. stone heart’, *muus sürex* ‘a callous, heartless, cruel person; lit. ice heart’; *mas könö* ‘naïve, artless; lit. wood straight’, *akaarī könö* ‘extremely naïve; lit. fool straight’; *īal aayī baar* ‘common, ordinary, mediocre; lit. present in every family’, *balaḡan aayī baar* ‘common, ordinary, mediocre; lit. present in every hut’; *xara xaannaax* ‘young and inexperienced, wet behind the ears; lit. having black blood’, *uoha uohaxtaax* ‘young and inexperienced, wet behind the ears; lit. his lips still have colostrum on them’); human character traits (*kien köḡüsteex* ‘calm, unflappable, patient person; lit. having a broad back’, *uhun sanaalaax* ‘calm, poised person; lit. having long thoughts’; *baliktaḡar keleḡey*, *sīmūttaḡar bütey* ‘very modest, quiet, humble person; lit. more stammering than fish, more closed than an egg’, *arīḡax mahī atīllaabat* ‘dial. meek as a lamb; lit. someone who will not step over a rooted up and sloping tree’, *sītar īnaḡī turuorbat kihi* ‘someone who will not hurt a flea; lit. a person who will not lift a lying cow’,

sītar dūlūnjū atīllaabat kihi ‘meek as a lamb; lit/ a person who would not step over a lying log’).

As a rule, idioms which become members of synonymic rows correlate with the same part of speech. Therefore we were able to identify above substantive and adjectival idioms. Also, one can single out adverbial and verbal idioms. Adverbial idioms can be divided into the following classes based on their general lexical meaning: 1) manner of action; 2) time; 3) quantity and measure; 4) degree. (21) shows a synonymic row adverbial idioms of manner of action with the general meaning ‘very quickly’.

(21) *mas tost-or-unan* / wood break-aor-instrum

bya bīst-ar-īnan / rope tear-aor-instrum

uṅuox tost-or-unan / bone break-aor-instrum

xarax test-er-inen / eye burst-aor-instrum

Verbal idioms can be divided into the following classes based on their general lexical meaning: 1) denoting feelings of fear and terror (*uṅuoḡa xalīr bosxo barda* ‘he is shaking in his boots; lit. his bones came loose and are rattling’, *uṅuoḡa xamsaata* ‘he got afraid; lit. his bones moved’, *eḡere ilibiriir* ‘he is shaking from fear; lit. his garments’ flap is trembling’, *ete salasta* ‘he has creeps on his back’, *etin saaha ahīllar* ‘he gets the creeps; lit. the fibers of his flesh are opening’, *ete atīyar* ‘he gets the willies’, *kuyaxata kūūrde* ‘his hair stood on end; lit his head’s skin became tense’); 2) verbal idioms denoting feelings of anger, strong irritation (*kiḡe-naara xolunna* ‘become angry; lit. his anger-habit deteriorated’, *kiḡe alcammyt* ‘become angry; lit. his anger broke’, *kiḡe kiirbit* ‘become angry; lit. his anger entered’); 3) verbal idioms denoting hypocrisy (*ilin-kelin sirey buol* ‘be a hypocrite, dissemble, dissimulate, double-deal; lit. be a front-back face’, *antax-bettex sirey buol* ‘act hypocritically, dissemble, dissimulate, double-deal; lit. be a there-here face’, *ikki sirey buolar* ‘act hypocritically, dissemble, dissimulate, double-deal; lit. be two faces’); 4) verbal idioms denoting concrete physical action with the general meaning ‘to beat someone, to batter someone’ (*ienin xastaa/tart/saralaa* ‘flay someone’s back’, *kulugur kulgaaxtaa, taraax iennee* ‘give someone hanging dog ears and a striped back’, *sūññūn kōnnōr* ‘straighten someone’s neck’, *saarītīn as* ‘prick someone’s thick skin’); 5) verbal idioms related to speech acts, intellectual activity and others.

Thus, we can see that the distribution of idioms across the four lexical-grammatical classes, namely, substantive, adjectival, adverbial and verbal, is uneven. The most common type of idioms is the verbal type. For now we leave other remaining issues for future research which will include classification of phraseological synonyms taking into account the integral and differential semantic components of the idiomatic meaning and functional, stylistic, evaluative, emotive and expressive components of the connotation.

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